

THE REFORMER.

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Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. Jeremiah, v. 1.

EDITORIAL.

In commencing the first number of another year, we would offer a few remarks. The great and increasing strides making in this country, to substitute for religious teachers worldly and ambitious men, and render christianity subservient to pride and aggrandizement, or reduce it to a vain and empty show, convinces us of the propriety of continuing this publication; with a view to expose, and if possible, arrest this dangerous and growing evil. Nothing can be more manifest, than the corruptions and abuses which now prevail, and the great departure from the simplicity of the gospel which has taken place. We see splendid and costly meeting-houses erecting in all parts of our land; high and exorbitant salaries given to men to preach in them; and the professed followers of a meek and lowly Saviour, while they pretend to be assembled in his name, decorated in all the pride and fashion of a vain world.

Being fully convinced, that these and many other practices, too numerous here to particularize, are wholly incompatible with the christian religion; in bearing a testimony against them we have used all plainness of speech. It has not been our wish to provoke resentment, or unnecessarily to wound the feelings of any; but in respect to those things which involve the highest interests of mankind, we feel that we must not temporize, nor seek to please men. At the same time, we sincerely desire the welfare of those whose ways and practices we are bound to reprove.

We are not disposed to enter upon an apology, for the manner in which this work has been conducted: we have been governed by principle and the convictions of duty; expecting censure and not desiring applause. The

time has arrived, when it is proper to unvail the many enormities now in christendom, and strip off the disguise which interested men have placed over their practices and their plans. And if it can be shown, that any one has ever entered upon this important and necessary work, without encountering opposition, and being denounced as a calumniator, a circumstance will be brought to view, which we have never been able to trace on the page of history.

Religious Intolerance and Persecution.

It was proposed in our last, to give some account of the laws and proceedings of the clergy and rulers in New England. In doing this we must necessarily be concise, and shall make such selections from impartial and correct historians, as more immediately relate to the subject on which we are about to treat.

Benedict, in his history of the Baptists, speaking of Massachusetts and Connecticut, observes: "These states, have been the most distinguished of any in the Union, for intolerance and oppression. The great mistake of the New England fathers lay in taking the laws of Moses for the commands of Christ and blending the Jewish and Christian dispensations together. And indeed from this source have originated all the evils which have overrun the Christian world, and deluged it with blood. By this means unholy men are entrusted with the regulation of religious concerns. They know nothing of its nature, they feel nothing of its power, and under their dominion the saints of God have always had occasion to say, *for thy sake we are killed all the day long.*"

The first law made in New England, for the support of ministers and religious worship, appears to have been in 1638, when it was enacted, that every inhabitant, who would not voluntarily contribute his portion, should be compelled thereto by assessment and distress, to be levied by the constable or other officer of the town as in other cases.

In the same year the assembly of Massachusetts passed a law to compel excommunicated persons to seek to be restored to the churches which had cast them out. It

was enacted ; " Whosoever shall stand excommunicated for the space of six months, without labouring what in him or her lieth to be restored, such person shall be presented to the court of assistants, and there proceeded with by fine, imprisonment, or banishment, as their contempt and obstinacy upon full hearing shall deserve."

The Massachusetts people seem to have been ambitious from the first of erecting a peculiar government for themselves, in which no dissenter should be permitted to remain. They compared their colony to the land of Canaan, the Congregational party were the chosen people of God, and all who differed from them in opinion and practice, were like the seven nations of the Canaanites, who were to be driven out of the land which the Lord their God had given them.

Some Baptists appearing in their borders, the general court at Boston, in 1644, passed an act, from which the following is an extract.

" For as much as experience hath plentifully and often proved, that since the first rising of the Anabaptists, they have been the incendiaries of commonwealth, and the infectors of persons in main matters of religion, and the troublers of churches in all places where they have been, and that they, who have held the baptizing of infants unlawful, have usually held other errors or heresies therewith, though they have (as other heretics use to do) concealed the same, till they spied out a fit advantage and opportunity to vent them, by way of question or scruple ; and whereas, divers of this kind have, since our coming into New England, appeared amongst ourselves, some whereof (as others before them) denied the ordinance of magistracy, and the lawfulness of making war, and others the lawfulness of magistrates and their inspection into any breach of the first table ; which opinions, if they should be connived at by us, are like to be increased amongst us, and so must necessarily bring guilt upon us, infection and trouble to the churches, and hazard to the whole commonwealth ; it is ordered and agreed, that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely

depart the congregation at the ministration of the ordinance, or shall deny the ordinance of magistracy, or their lawful right and authority to make war, or punish the outward breaches of the first table, and shall appear to the court wilfully and obstinately to continue therein after due time and means of conviction, every such person or persons shall be *sentenced to banishment.*"

In the same year this law was passed, a poor man, by the name of Painter, embraced the sentiments of the Baptists, and having a child born would not suffer his wife to carry it to be baptized. He was complained of for this to the court, and *enjoined* by them to suffer his child to be baptized. Still dissenting both from the church and the court, he was tied up and whipped.

In 1651, Obediah Holmes and others, members of a Baptist church at Newport, coming to Lynn, by request of William Witter, the next day after their arrival, being the Sabbath, they concluded to spend it in religious worship. While one of them was speaking, two constables, having a warrant, came into the house and apprehended them. Obediah Holmes was sentenced by the court to pay thirty pounds, or be publicly whipped. Refusing to pay the fine imposed on him, he was remanded to prison, where he was kept for some time, and then the sentence of the law was executed upon him in the most cruel and unfeeling manner, the executioner striking with all his might with a three corded whip, (spitting in his hands three times) giving him therewith thirty strokes. It is stated in a manuscript, wrote near one hundred years ago, that "Mr. Holmes was whipt in such an unmerciful manner, that for many days, if not some weeks, he could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."

Warrants were issued out against thirteen persons, whose only crime was showing some emotions of sympathy towards this innocent sufferer. Eleven of them escaped, and two only were apprehended; their names were John Spur and John Hazel. Both of these men were to receive ten lashes or pay forty shillings a piece. The latter they could not do with a clear conscience, and were therefore preparing for such another scourging

as they had seen and pitied in their brother Holmes. But some without their knowledge paid their fines.

Remonstrances were made from England, by the Congregationalists themselves, against those intolerant and severe measures of the clergy and magistrates at Boston, but with little effect. A letter was written to Mr. Cotton and Wilson, two of the principal clergymen at Boston, expressing much grief on account of what had taken place, and showing the impropriety of their practice in compelling any in matters of worship. The following is contained in Mr. Cotton's reply.

*"Honoured and Dear Sir,—*My Brother Wilson and self do both acknowledge your love, as otherwise formerly, so now in the late lines we received from you, that you grieve in spirit to hear daily complaints against us. Be pleased to understand we look upon such complaints as altogether injurious in respect of ourselves. Righteous judgment will not take up reports, much less reproaches against the innocent. We are amongst those, whom (if you knew us better) you would account peaceable in Israel, yet neither are we so vast in our indulgence or toleration, as to think the men you speak of, suffered an unjust censure. As for his (Mr. Holmes') whipping, it was more voluntarily chosen by him than inflicted on him. His censure by the court, was to have paid, as I know, thirty pounds, or else be whipt; his fine was offered to be paid by friends for him freely, but he chose rather to be whipt; in which case if his sufferings of stripes was any worship of God at all, surely it could be accounted no better than will-worship. The other [Mr. Clark, who accompanied Mr. Holmes from Newport] was wiser in that point, and his offence was less, so was his fine less, and himself as I hear, was contented to have it paid for him, whereupon he was released.

"But be pleased to consider this point a little further. You think, to compel men in matter of worship is to make them sin. If the worship be lawful in itself, the magistrate compelling him to come to it, compelleth him not to sin, but the sin is in his will that needs to be compelled to a christian duty. If it do make men hypocrites, (as you say) yet better be hypocrites, than profane persons. Hypocrites give God part of his due, the outward

man, but the profane person giveth God neither outward nor inward man. You know not, if you think we came into this wilderness to practise those courses here which we fled from in England. We believe there is a vast difference between men's inventions and God's institutions; we fled from men's inventions, to which we else should have been compelled; we compel none to men's inventions. If our ways (rigid ways as you call them) have laid us low in the hearts of God's people, yea, and of the saints, (as you style them) we do not believe it is any part of their saintship." &c. &c.

Such was Mr. Cotton's logic in support of persecution. It is observed by Mr. Ivimey, that the severities were not so much the result of the disposition of these New England persecutors, as of the principles they had adopted.

What on earth can be more shocking to any being who has human feelings, than to see a humble and sincere christian, merely for not believing some things which his brethren believe, arrested in his peaceful and pious course, sentenced to be tied to a public whipping post like a malefactor, and there to be beat thirty strokes with a three corded whip, to chastise and cure the conscientious scruples of his mind; and all this by his countrymen, his neighbours; yea, by his fellow christians, who profess to worship the same God, and trust for salvation in the same Redeemer! Who can contemplate such a scene of barbarity without being sickened at the sight, and retiring from it with disgust and horror!

The progress of the Baptists in Connecticut was at first extremely slow and much embarrassed; they had to work their way against the deep-rooted prejudices of a people, who had been always taught, with a sanctimonious tone, that these were the vile descendants of the mad men of Munster; that they propagated errors of a pestilential and most dangerous kind; that they were aiming to subvert all established forms of religion in the land, and on the ruin of their churches to plant their disorganizing principles; that for the people to hear them preach, or for the magistrates to tolerate or connive at their meetings in any of their towns or parishes, was a crime of peculiar enormity, which would expose them to the famishing and revengeful judgments of Heaven.

Such were the sentiments of most of the Connecticut people, when the Baptists first appeared amongst them. But this host of prejudices was only a shadowy obstacle to the progress of their cause, compared with those religious laws with which the Connecticut rulers had fenced in their ecclesiastical establishment.

The "New Light" revival which took place under the ministry of George Whitfield, excited no small stir among the people, and seemed to slacken the hands under which they had long remained. The clergy of Connecticut determined that the *New Light stir* was not according to law; they therefore stimulated their rulers to attempt its regulation. A law was actually made to prohibit one minister from going into the parish of another, to preach and exhort the people, unless he were particularly invited. Upon this law a number of their own ministers were prosecuted, and Mr. Findley, afterwards Dr. and President of Princeton College, New Jersey, was transported as a vagrant, from one constable to another, out of the bounds of the land of *steady habits*.

But no people appear to have been so obnoxious to the clergy and rulers of New England, and to have experienced such a portion of their vengeance, as the society of Friends. When two females of this persuasion arrived in the road before Boston, officers were sent aboard, who searched their trunks and chests, and took away their books; which by an order of the council, were burnt in the market place by the hangman. Afterwards they were brought on shore, shut up close prisoners, and command was given that none should come to them without leave; a fine of five pounds being laid on any that should otherwise come at, or speak with them, though but at the window. In order more effectually to prevent all communication with them, a board was nailed up before the window of the jail. After having been about five weeks prisoners, William Chichester, master of a vessel, was bound in one hundred pounds bond to carry them back, and not to suffer any to speak with them, after they were put on board.

A few days after the departure of these women, eight others of the same society, arrived at Boston from London. They were locked up in the same manner as the

former, and the master of the ship, was compelled to carry them back on his own charge; having been imprisoned till he undertook to do so. While in prison a law was enacted, that if any master of a vessel should bring into any harbour in their jurisdiction any Quakers, he should pay the sum of one hundred pounds to the treasurer of the country, or be imprisoned till the payment should be made or secured. That any Quaker coming into the country, should be committed to the house of correction, severely whipped, constantly kept to hard labour, and debarred of all intercourse with any person whatever. Importers of Quakers' books or writings, or whosoever should disperse or conceal such, to be fined five pounds. If any inhabitants of the colony defended the books or opinions of the Quakers, they were to be fined forty shillings; for the second offence four pounds, and for the third to be banished. The law was proclaimed by beat of drum in the streets of Boston, and because Nicholas Upshall, one of their church members, publicly testified his disapprobation of such a law, he was fined twenty pounds, and three pounds more for not coming to church.

The first member of the society who arrived at Boston after the making of this law, was Anne Burdon, a widow, who came over to collect some debts due to her in this country; and although no preacher, yet she was taken up and committed to prison, where she was detained a quarter of a year, though sick at the time.

The next of the Quakers who came to Boston, and suffered the extremity of the law, was Mary Clark, from London, who came over under a concern to warn these persecutors to desist from their iniquity. Her message was delivered to merciless men, who rewarded her with twenty stripes of a three corded whip on her naked back, and detained her in prison about twelve weeks. The cords of these whips were usually as thick as a man's little finger, having knots at the end; and the stick sometimes so long, that the executioner made use of both his hands to strike with it.

Christopher Holder, and John Copeland, with others who had been banished, having returned; were whipped with thirty stripes each, the executioner measuring his

ground, and inflicting the strokes with all his strength, which cut their flesh so severely, that a woman fainted away at the sight. After this they were kept three days without food or water, so close that none might speak with them, lodging on the bare boards, without bed or straw. In this miserable confinement, they remained nine weeks, without fire, in the cold winter season.— Richard Dowdney was taken up at Dedham, and brought to Boston, and though he had not been there before, was likewise punished with thirty cruel stripes, and sent away with the former two, with threats of *cutting off their ears* in case they returned, which threats they afterwards made good.

At the general court held in Boston Oct. 14, 1657, they made the following addition to the former law: "That if any person should entertain any Quaker or Quakers or other blasphemous heretics, knowing them so to be, every such person should forfeit to the country forty shillings for every hour's entertaining or concealment, and be committed to prison till the forfeiture be fully paid and satisfied. If any Quakers should presume, after they had once suffered the law, to return into their jurisdiction, if a male, he should have one of his ears cut off for the first offence; the other ear for the second offence: if a female to be severely whipped for the first offence; the like punishment to be repeated for the second. Both male and female moreover to be sent to the house of correction, and kept to hard labour till they can be sent away at their own charge. For the third offence their tongues were to be bored through with a hot iron. that every Quaker arising from among themselves should be dealt with, and suffer the like punishments as the law provides against foreign Quakers"

These several persecuting laws were not suffered to lie as a dead letter, but the same wrathful and vindictive spirit, which had dictated them, was manifested in their unmerciful execution: No age, no sex, no circumstance could move these persecutors to compassion; but the objects of their spoiling, imprisoning or whipping, furnished them almost daily employ. To recite at full length all the instances of their cruelty, would be tedious and disgusting: a summary review will evidence the truth of this description.

The severities already inflicted on the members of this society, had so affected many of the inhabitants of the colony, that they withdrew from their public assemblies, and met to worship by themselves, for which they were fined five shillings per week, and imprisoned. Lawrence and Cassandra Southick, an aged couple, with their son Josiah, were sent to the house of correction, whipped as those before mentioned, and had their goods taken to the value of four pounds fifteen shillings for not coming to church. William Shattock, a shoe-maker, being found on a first day of the week, sitting alone in his own house, in time of their worship, and being too poor to pay the five shillings a week, was sent to the house of correction, cruelly whipped and then kept to hard labour, the profits of which the jailor detained to his own use, leaving his family, a wife and four small children, who had nothing but their labour to subsist on, in want. At last he had only three days time assigned him, to depart out of their jurisdiction, to which he was necessitated to submit, in order to be in a capacity to support himself and family. Sarah Gibbons and Dorothy Waugh, for speaking a few words at the conclusion of one of their lectures in Boston, were also sent to the house of correction and kept three days without food: they were then cruelly whipped, and kept three days longer without victuals. Thomas Harris, of Barbadoes, who had been whipped and put into prison, and was reduced to great weakness by long fasting, being required to work, and refusing, the jailer gave him twenty-two blows with a pitched rope, and some days after fifteen stripes with a three corded whip.

On the twentieth of May 1658, another law was made, as here follows:

“That *Quakers*, and such *accursed heretics*, arising among ourselves, may be dealt with according to their deserts, and their *pestilent errors and practices* may be speedily prevented, it is hereby ordered, as an addition to the former laws against Quakers, That every such person or persons professing their *pernicious ways*, by speaking, writing, or meeting on the Lord's day, or at any other time, to strengthen themselves, or seduce others to their *diabolical doctrines*, shall after due means

of conviction incur the penalty ensuing, that is, every person so meeting shall pay to the country for every time ten shillings; and every one speaking in such meeting shall pay five pounds a piece; and in case any such persons had been punished by scourging or whipping the first time, according to the former laws, they shall still be kept at work in the house of correction till they be put in security, by two sufficient men, that they shall not vent their hateful errors, nor use their sinful practices; or else shall depart the jurisdiction at their own charges: And if any of them return again, then each such person shall incur the penalties of the laws formerly made for strangers."

But of all the instances of barbarous cruelty in the records of this furious government, none seems to have exceeded that of the treatment of William Brend and William Leddra. By desire of the inhabitants of Newbury, they had a conference with a priest, in the presence of one Captain Gerish, who had promised them protection from suffering for that conference; yet because they did not comply with his orders to depart the town immediately, he violated his engagement in sending them to a constable to Salem, where they were committed to prison, and thence transmitted to the house of correction in Boston, where they were required to work: but not being free to submit to this requisition, having been convicted of no crime, the jailer would allow them no victuals. Five days they were kept from food, and then received twenty stripes with the three corded whip. Some time after, he let them know, they were at liberty to depart upon paying their fees, and hiring the marshal to conduct them out of the country. This unreasonable condition they were not free to comply with, but signified their willingness to accept their liberty, if it were freely granted.

Next day this most cruel and inhuman jailer put William Brand, a man in years, in irons, neck and heels so close together, that there was only room for the lock that fastened them, and kept him in this painful posture from five in the morning till after nine at night, about sixteen hours. Next morning he insisted on his falling to work for him, disabled as he was by the preceding cruel treat-

ment, which refusing to do, this brutal jailer took a pitched rope, about an inch thick, and gave him twenty blows over his back and arms with all his strength till the rope untwisted: then he fetched another rope thicker and stronger, and with the utmost violence, foaming at the mouth with passion, laid on his bruised body fourscore and seventeen blows more, till his strength and his rope failed him, and the poor man's back and arms were so reduced to one gore of blood, that the sign of a particular blow could not be distinguished, and he then desisted with passionate menaces of repeating equal cruelty the next day.

A report of this cruelty getting abroad, the murmurs of the people broke out into a general outcry against it, which caused the governor to send his surgeon to the prison to examine his condition, who, despairing of his recovery, reported, that *the flesh would rot off his bones, ere the bruised parts could be brought to digest.* The magistrates, to appease the people and prevent a tumult, set up a paper at the meeting-house doors and other public places, signifying their dislike of this abominable cruelty, and that *jailer should be dealt with at the next court day.* But this paper was soon after taken down at the instigation of their chief priest, John Norton, a principal promoter of the persecution from the beginning, who said: *William Brend endeavoured to beat our gospel ordinances black and blue; if then he be beaten black and blue, it is but just upon him, and I will appear in his behalf that did it.* In the mean time William Brend recovering, the dissatisfaction of the people dying away, and the magistrates recovering from the panic into which the apprehension of his dying by the jailer's cruelty had thrown them, persisted in the same line of cruelty. Instead of calling the jailer to account as they had promised, they strengthened his hands by the following order: "That the jailer, if the Quakers refused to work, should whip them twice a week, the first time with *ten* lashes, the next time with *fifteen*, and so each time with three more till they would work; but to preserve some appearance of disposition to moderate the jailer's fury, they ordered that he should warn two constables to oversee the execution. This was executed and exceeded

upon William Leddra, Thomas Harris, Humphrey Norton and John Rouse, who each received the first time fifteen stripes instead of ten; but we have no account of either jailer or constable being called to account for transgressing the limitation of their order.

We are unable, for want of room, to proceed in tracing the persecutions to cutting off ears, hanging, &c. &c. which afterwards followed. Enough however has been stated, to show the consequences of having a priestly ascendancy in a government: and as an evidence that a measure of the same spirit yet exists, and only wants the aid of the law to bring it into more full operation, we select the following from Benedict's History of the Baptists:

“Around Middleborough, in Plymouth county, and but a few miles from the place where the fathers of the Plymouth Colony landed in 1620, a number of Baptist churches have been established, most of whom have, at different times, been distressed for religious or rather irreligious taxes for the support of the established clergy. Kingston church, only four miles from Plymouth, has suffered most severely by these vexatious things. This church was formed in 1805, under the ministry of Ezra Kendall, who was then pastor of the old church in Middleborough. For about six years its members, together with those of the congregation, were annually harrassed for the support of the parish preacher. A considerable number of them have had their property attached and sold at auction, to satisfy the outrageous and unrighteous demands of the Congregational party. As late as 1810, one of their number was dragged from his house, bound fast, carried and lodged in Plymouth jail, because he refused to pay his money for the support of a minister, which he did not wish to hear. The most grievous and wanton havoc was made of the property of the Kingston Baptists down to the year 1811, and from that period they have been spared, not for the want of a disposition in the Congregational oppressors, but in consequence of a law* passed by the Massachusetts Legislature.”

[* The law here alluded to may be seen in our last number, page 275.]

*"American Education Society."**

The Directors of the American Education Society in their sixth Report, Oct. 3, 1821, observe :

" In point of utility, this Society can scarcely yield to any other charitable institution, whether we regard the influence it proposes to exert upon the character of the clergy, upon the prosperity of the American churches already in existence, or that may hereafter exist, or upon the heathen of our own country, and of Asia and Africa. It is not the rival of any other institution, but lies at the foundation of every scheme for the conversion of the world."

Speaking of the great and increasing want of ministers in the land, the Directors remark :

" The Macedonian cry from every part of the country, waxes louder and louder, **SEND US MISSIONARIES, SEND US PASTORS.**

" The following appalling facts are drawn from the most authentic sources.

" In the state of Maine are 127 towns, [townships] many of them extensive and populous, that are destitute of Congregational, Presbyterian and Episcopalian ministers." " There are 53 destitute congregations in Massachusetts, and 35 in Connecticut, and 332 in South Carolina." " All Indiana, Illinois, Missouri, and the Michigan Territory, are destitute of regularly educated ministers, except so far as 16 can supply a population of 300,000, scattered over a territory almost three times as large as New England.

" A table made with great care, from information obtained from gentlemen in civil office from almost all the counties in Virginia, furnishes the following melancholy results : In that ancient and opulent state, there are not as many Baptist ministers, in proportion to the population, as in Connecticut. 46 counties have no Presbyterian minister. 62 counties have no Episcopalian minister.

* It appears from a statement in the *Boston Recorder* of Nov. 24, that the Honorary Vice Presidents of the American Education Society amount to thirty-three. Among these are ten Presidents of Colleges, three L. L. D.'s, a General, and the Bishop of the Protestant Episcopal church, Eastern Diocess. The remainder are composed of " Honorables," " Reverends" and Esqrs.

The whole state has not one Congregational minister, 46 counties, containing a population of more than 304,000, have neither an Episcopalian or Presbyterian minister. The state contains 974,000 inhabitants, and but 92 Presbyterian and Episcopalian ministers, leaving upwards of 882,000 souls, destitute of such ministers.*—Such facts must be reiterated or forgotten.

“In 1810, the population of the United States, was 7,323,903. The census of 1820, gives a population of almost 10,000,000. On this ratio of increase, in 50 years, there will be about 45,000,000.—To supply this population as well as Connecticut is supplied, would require 45,000 ministers. But in the last 70 years, the number of ministers was a little more than doubled. If we allow that the number will double in the next 50 years, there will then be but 6,000, not as many as are wanted at this moment.

* We do not perceive why Episcopalian ministers should be thus particularly noticed; unless having once had an establishment in this country, they consider them as royal blood, and men that will readily unite with them in any grand schemes they may think proper to devise. There can be no doubt, but the more corrupt and popular sects in this country, will become more and more united with each other, and be prepared to act in concert, in any measures for their own advantage. It would be premature to make any bold attempt at present, and defeat all their projects. But let matters continue to progress for some time hence, as they have for a few years past; and then, should several of the more numerous and popular denominations combine to put such men into office, as have their confidence and are willing to render them service, religious liberty will be at an end. Free toleration in matters pertaining to conscience, is a blessing which cannot be too highly prized; and it may terminate much sooner than many are aware. We wish not to conjure up groundless fears and apprehensions in the minds of any one, but the order of ministers now raising up and spreading over the land, in such numbers, will sway the sentiments, and form the views of hundreds of thousands; they will also conciliate esteem, produce attachments, and bring into their interest a large portion of the population of the whole land. It has already been announced, and thousands have been brought to believe, that none but these learned men are competently qualified teachers of religion. This is a very bold offset; but the sentiment, by means of their united efforts is marching onward: and by and by, should they systematize their measures, and exert their influence to obtain the patronage of government, and get their religion supported by law, it will be much more difficult to prevent its accomplishment, than many may now conceive.

“ To excite the friends of this society to more systematic and vigorous action, the Directors respectfully propose the following ways and means, for increasing its funds.

“ 1. Let churches become Education Societies. Several churches have given the example. The churches in Hartford, Farmington, Pittsfield, Lenox, Lee, Stockbridge, Goshen, Old South and Park-street, in Boston, in the Theological Seminary in Andover, the Presbyterian church in Newburyport, and the churches in Beverly and Portland have in effect become Education Societies, and support 27 beneficiaries.

“ 2. Let females adopt, more extensively, the plan of constituting their pastors members for life. In this way, so easy in itself, and so pleasant to all concerned, more than 5,000 dollars have been already received into the treasury. Were all the ministers of the Presbyterian and Congregational churches, in this country, made life members, the sums would amount to 80,000, dollars.*

“ 3. Let every person, who is able, engage to support one beneficiary.

“ 4. Efforts should be made to increase the number of annual subscribers.

“ 5. Let men of different occupations devote a specific proportion of their income to the object of the Education Society. Ministers might devote their marriage fees for one or two months in a year to this sacred charity. Merchants might return a certain proportion of their gain to him, who owns the silver and the gold, and holds the winds and waves in his hand. This would be the best insurance of their property.

“ Let the trader consider how entirely his loss or gain is at the disposal of divine providence, and ask how he can find the best security.

“ Let mechanics set apart one or two days in each month, to labour for the Education Society, remembering from whom they receive their strength to labour, and all their success in business.

“ This plan if generally adopted, would greatly enrich the treasury of the Lord, without impoverishing the donors.

* Forty dollars is the sum required to constitute a minister a member of the American Education Society for life.

"6. Let Education Fields be set apart, in all our farming towns.

"Let every good man give each of his sons a small piece of ground to cultivate, and encourage a generous emulation to produce the greatest amount for the Education Society.

"The young men of every town, [township] with scarcely any sacrifice, might combine to cultivate a large field for this object.—Though little has yet been done in this way, a great revenue might thus be easily obtained.

"7. The design of the society might be greatly aided by donations in clothing. Donations of this sort, are to the society equivalent to their worth in money.

"8. Important aid may be afforded by subscriptions for boarding beneficiaries, in the neighbourhood of academies and colleges. The Directors have the satisfaction to state, that this plan has been adopted in Lenox, Stockbridge, Richmond, Pittsfield and several other places with good success.

"9. Let Book-sellers and other gentlemen be induced to make life subscriptions in books.

"In conclusion, the Directors, impressed with the magnitude and sacredness of the object committed to their trust, call upon the friends of religion and of man, throughout the country, to pause and view this object, and ask themselves, whether, in the midst of privileges, they are duly affected with the wants and woes, which cry to them for relief, and whether they have given to the extent of their ability."

Theological Seminary of the German Reformed Church.

An article in the *Boston Recorder*, of Oct. 27, states: "The most important act of the last session of the General Synod of the German Reformed Church, was a resolution to found a Theological Seminary. Fredericktown, in Maryland, has been selected for the location of the Seminary, and the Rev. Mr. Milledollar, of New York, has been chosen the principal. The funds of the institution are already respectable, and it is expected soon to go into operation. An admirable plan has been adopted to increase the funds, and several clergymen have obligated themselves to collect and pay annually a certain

sum for five or ten years. These sums vary from fifty to a hundred dollars a year each, and in some instances, perhaps, less. The inhabitants of Fredericktown have become responsible for 12,000 dollars."

Episcopal General Theological Seminary.

By an act of the General Convention of the Protestant Episcopal Church, their General Theological Seminary has been removed from New-Haven, and fixed permanently at New York, to be incorporated with the Seminary now existing in that city. The control of the General Seminary is to be vested in a Board of Trustees, to be composed of all the Bishops of the church, of one trustee from every eight clergymen in the same, and one additional trustee for every 2000 dollars contributed in any diocese for the support of the Seminary, until the aggregate of such contributions exceed 10,000 dollars, when another trustee is to be added for every 10,000 dollars contributed.

CATHOLICS AND PROTESTANTS, IN EUROPE.

[Translated from the '*Archives du Christianisme*,' for the New York Christian Herald.]

"In 1820, the Protestant congregation of Hamer, in Westphalia, were obliged to abandon the old church, and erect a new one.—The Catholic congregation in the same place offered their church for so long a time as was necessary for the completion of the new house of worship. The offer was gratefully received, and such arrangements were made, that the two sects could celebrate their worship without disturbing one another. At the consecration of the new church, the solemnities commenced by the farewell made by the Protestant congregation to the Catholic church. The Curate of this church, and the Protestant clergyman being together present at the Altar, the latter returned the Catholic congregation his thanks for the fraternal service that had been rendered to him, while the former replied in the name of his parishioners, that they had done no more than fulfil a duty prescribed them by the gospel, and they had no doubt that the Protestant brethren would not hesitate in rendering them the like favour. He still further remarked, that in consequence of this union, the members of the two sects having frequently had occasion to assist each other in their worship, they ought to be formed on juster ideas of their reciprocal belief, and that thus they had learnt, mutually to render justice, to esteem and love each other. The two communities then, preceded by their pastors, went in procession to the new church, where the inauguration was celebrated by the Superinten-

dent and the Dean of the Protestant ministers, in presence of the Assessors of the Reformed Synod of the Canton. The ceremony was completed by a collection, for the purchase of an organ, of which the new church was yet destitute."

Does this friendship and union between the two communities proceed from the Catholics becoming so much like the Protestants, or the Protestants becoming like the Catholics? rather does it not arise from their both *being of the world*, and because the world will love his own. It is very evident, there will never again be any persecution between the two societies, if the Protestant churches continue to be what they now are—while there is the greatest ground for believing, that whenever the truth makes its appearance, they will both jointly oppose it.

Presbyterian Meeting-house at New Orleans.

Our readers are acquainted with the pompous display made at the time of laying the corner stone of the Presbyterian Meeting-house at New Orleans, and the large sums contributed to defray the expense of the building. The congregation seem at the present time in a very tried situation. The following communication appeared in several of the newspapers of this city, Dec. 8th.

"* * * A discourse will be delivered on next Sabbath afternoon, in the First Reformed Dutch Church, Crown-street, by the Rev. Mr. SMITH, from New Orleans, and a collection made for the relief of the Presbyterian Church in that city. That Church is bereaved by the death of its Pastor, the late Reverend Mr. LARNED, embarrassed with a most oppressive debt, and its house devoted to the worship of God in danger of being sold, and of being purchased and used as a Theatre! Will any Christian, can any Christian allow this deplorable issue without making an effort to prevent it?"

The meeting at the time the discourse was delivered, seemed not as numerously attended as is usual on such occasions, and the sum collected we apprehend was but small. We have not heard that a collection was made in any of the other churches in this city. This business indeed appears of late to be quite overdone. We have been informed that a certain minister in one of our cities, a short time since went to New York for the purpose of making collections to aid in building a new meeting-house, but finding so many collections going on, he became discouraged and returned home without making the attempt.

PROFESSING CHRISTIANS TURNING HEATHEN.

Extracted from the joint letter of the American Missionaries in India, to the Board of Commissioners for Foreign Missions.

"One special object of the tours we made in Salsette, and the northern coast opposite to that Island, was, to search out and offer christian instruction to the lapsed Catholics. You already know,

that the Portuguese, a few generations ago, brought a great number of the Hindoo inhabitants of Bombay, Salsette, and the adjacent coast, into a nominal subjection to the Roman Catholic church. The zeal of the Catholics in this place for the conversion of the heathen, appears long ago to have subsided; and the priests seem to be content to retain the descendants of those, whom their predecessors brought within the pale of their church. But these people are held in subjection to the priests, by a very precarious tenure. During the prevalence of the *Cholera Morbus*, about two years since, great numbers of these native Catholics joined in the idolatrous rites, that were practised by the Hindoos to arrest the vengeance of Heaven; for which cause, they were, no doubt very properly, excommunicated by the priests. There are probably two thousand people, in this vicinity, now in this condition. All hope of their reconciliation to the church is given up; and they seem bent on turning back to the idolatry of their forefathers.—The change is indeed easy and natural. It is only to change the names and images of Romish saints for those of heathen deities.—The Hindoos are well pleased with this defection of the Catholics, though they still look upon them as outcasts, and would not, on any account, intermarry with them.

“In May last, an attempt was made in several villages of these people on Salsette, to dissuade them from their purpose of becoming Hindoos; and an offer was made of establishing Christian worship and free schools among them, in case they would consent to receive religious instruction from us. Though several individuals seemed to be favourably inclined, the body of the people rejected these overtures. For several months after this first attempt, the heavy rains prevented us from visiting them again.—But, at our quarterly meeting in October, it was judged expedient to send a special deputation to them, in the name of our mission, and to tender them the offer of Christian instruction. The measure was accordingly executed in the course of that month; but the result was the same as that of the former attempt. We still hope, however, that brother Nichols, who lives near a large village of these people and not far from the greater part of them, may be able, by constant attention, to gain their confidence, and to prevail on them to accept our offers. If it should please God to give us any of their number, they may fairly be considered as converts from the heathen; for they have assumed the title and badges of idolaters, and seem to be fixed in their purpose of adhering to the Hindoo system. Mr. Nichols has established a school among some of them, who live in the suburbs of Tannah; but this measure has excited a great deal of jealousy, and few of their children attend, though there are great numbers of children idle in the streets.”

A letter from Mr. Hall to the corresponding secretary, written just before the embarkation of one of the Missionaries for this country on account of his health, states as follows:

“It would be far less trying, both to you and to us, if, along with these afflictive tidings, we could send you the good news of

sinners flocking to Jesus. But alas, out of the tens of millions around us, and the some thousands of those millions, whom we have invited to the great salvation, we know not of a single one inquiring what he must do to be saved. The temptation to discouragement is very great."

At the close of a letter from Mr. Graves to the treasurer, he observes :

"I exceedingly wish I could tell you good news; but I must be content to say, or at least I must say, that we do not enjoy, in our labours, the converting influences of the Holy Spirit."

In a journal kept by Mr. Graves, it is stated, Dec. 9th, "To-day it was said to me, *convert all your own people, and then attempt us.*" When it was told them that they needed salvation and happiness, and were asked why they would not accept it, while they had the offer? one said, "I can't tell, but I may hereafter. If it is written in my fates, it will be so. But at present I cannot."

Serampore Missionaries.

Considerable excitement appears to have taken place at New York, in consequence of the statement made in the *Reformer* respecting the Serampore Missionaries—Carey, Marshman, and Ward. From some pieces which have been inserted in the "*Commercial Advertiser*," it would seem, that the whole world must keep silence in relation to these great men, unless praise be lisped forth in their behalf; for whoever censures their conduct, or makes known their proceedings, is accused of envy and malignity. This is one way to keep the truth from coming to light, and to screen from just reproof the actions and practices of men. Was it envy or malignity, that caused the blessed Saviour to deliver that pointed rebuke to the zealous Jewish Missionaries: "Woe unto you, scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves" It would not be difficult to show that *Modern Missionaries*, for the most part, are as far removed from the true gospel of Christ, as the scribes and pharisees were from the religion of Moses: and to withhold the truth through fear of receiving opprobrious epithets, or being accused of envy and malignity, betrays a selfish and temporizing spirit.

It was not by collecting thousands upon thousands, founding large establishments, building fine houses and pompous colleges, that the gospel was first promulgated in the earth; and whoever vindicates and encourages such proceedings, must be ignorant of the true nature of the gospel, or be seeking popularity. The disposition in Carey, Marshman, and Ward, to erect such monuments of taste and grandeur, furnishes the most convincing evidence, that they are treading in quite a different road, and are of a very different spirit from Christ and his apostles; and we do not so much wonder, that Mr. Carey's favourite son FELIX, who for some time was

a missionary, became so blind to the nature of christianity, as to turn PAGAN.

It is not our intention here to enlarge. We only wish to see Missionaries humble, sincere, and upright men, not seeking to be great nor to aggrandize themselves: and then we could believe that good would result from their labours; and we should never pen a paragraph against them, nor give publicity to any thing to their disadvantage. But compare most of our *Modern Missionaries* with the first Apostles and Evangelists; and then consider whether it is not due to christianity, to show the great dissimilarity that exists between them, and guard the public against too great dependance on their undertakings.

As many would wish to believe we have not had sufficient proof of the genuineness of the letter, which gives the statement concerning the act of the Missionaries at Serampore, we will here further state, in addition to what has been before observed, we know the name of the writer of the letter, and the person who received it, and could determine the hand writing, but we have been laid under an obligation not to make the name known, for a very obvious reason: viz. the persecution that would be exercised towards the person, for stating the facts which have come before the public. Besides, if we were to give the name, it would be extremely easy for some to say, they did not believe the person wrote it. We have deemed it proper to insert the following certificate, from the *Pastor of the First Baptist Church*, in this city.

Being called on by the principal editor of the "REFORMER," to certify respecting an *Extract of a Letter* given in that publication: it is but justice to state, that the extract inserted in the *Reformer* of December 1821, page 283 and 284, is contained in a letter written by a Missionary of respectable standing, now in India; who had an opportunity to be correctly informed of the proceedings at Serampore; and upon whose integrity and veracity, the fullest reliance may be placed.

HENRY HOLCOMBE.

Philadelphia, Dec. 27, 1821.

An extract from the journal of the Baptists Missionaries at Calcutta, during the month of August last, published in the *Religious Remembrancer*, December 15, 1821, will cast some further light on this subject. The following is selected from the extract:—

"When our brother Chamberlain was on board his vessel for his health, last cold season, two of his mates were much impressed with his addresses; and ever since there has been, from all appearance, a decided change. One of them, I was before informed, had lately joined the church of our Independent brethren."

The words "*Independent Brethren*," here used by the English Baptist Missionaries, who were once associated with those at Serampore, sufficiently evinces, that the *Baptist Missionaries at Calcutta*, are a distinct and separate body from those at Serampore, as mentioned in the extract of the letter in our last number. Hence this expression: "*the Church of our Independent Brethren*."

Supplementary.

We have obtained in time to make a few remarks, a communication inserted in the *New York Commercial Advertiser*, announced to be, before it made its appearance, "a triumphant refutation of the article in THE REFORMER." It is a little surprising to find, however, that it does not contain a single fact, to discredit the statement given in the REFORMER of October, and in the EXTRACT OF A LETTER in our last number. A denial is not even ventured upon. The writers have taken up a communication from a correspondent in Connecticut inserted in the REFORMER, ascribed it to the Editor, and charged him with saying things not in the communication.

And first, because our Connecticut Correspondent, "MARCUS," when speaking of the Missionaries at Serampore, observes: "They inform us," [we believe it is Mr. Ward's own statement,] "that a native brother and his family, may live comfortably, for sixty-five dollars a year; but a Missionary with a thousand dollars, will often find himself straitened:" the writers at New York, represent him to say, that a European Missionary "ought to live on the sixty-five dollars, which the native brother can be fed on rice for." This is not so much "trifling with a serious subject," as doing injustice to the writer.

It is equally unfair, for the writers to endeavour to make the public believe MARCUS has declared, that not one heathen child belongs to any Missionary schools in India. *Marcus* was speaking only of the Missionaries and their schools at Serampore and Calcutta. After examining the statements of Harriet Newell, who was very particular in giving an account of the schools at those places, and what kind of children composed them, he finds no mention made of any heathen children whatever. Hence he very naturally drew this inference, that there were none; that is, in the schools of these Missionaries at Calcutta and Serampore, when Harriet Newell made her statements. The inference appears to be a fair one, and we would wish it to be shewn, if it can be, that it was not a correct one. To declare, that there is not one heathen child in any of the Missionary schools now in India, would, we confess, be a "dashing charge indeed," and it might be proved false without much difficulty. We are satisfied *Marcus* had no intention to convey such a sentiment. *Marcus*, we will allow, is not as precise and guarded in the mode of expression, as he might have been; but the plain and evident meaning of a writer, ought always to be taken by just and fair opponents.

We do not regret the circumstance of the handle which has been made on this place in the communication. It will serve to show to us and to our correspondents, the necessity of precision and perspicuity in what is written. And here we desire, that our correspondents will be especially careful, not only to make no misrepresentations, but also to express their meaning as clearly as possible. We would likewise remark, whenever any statements are given concerning things only within the knowledge of the writer, the real name of the author must always accompany such statements—not to be given up or affixed to their communications, but for the satisfaction of the Editors. Nothing must be taken on trust—the publication stands before the public, not the anonymous writer; and its reputation essentially depends upon the authority of its statements. We had rather keep back much that is true, than to state any thing in the least degree erroneous. There is no necessity to make misrepresentations or give false statements, to prove that *modern Missionaries* are a very different order of men from those now denominated Missionaries in the early days of the gospel: and while they continue so to be, we shall endeavour to show this difference, and bear a testimony against their proceedings and practices, both for *their* good and the sake of true christi-

nity—We know the name of our Connecticut correspondent, and shall forward to him with the present number, the communication in the *Commercial Advertiser*. He will probably reply for himself, in time for the February number.

But to proceed to a few more remarks on the writers in the *Commercial Advertiser*. The statement they give, that the College at Serampore is "all expenditure," (that is the *Triumvirate* who own it, are to receive no income from it—make no charge on those who go there for tuition) wants confirmation. We should not like to hazard the declaration.

Concerning the government of India *delighting to honour* these great Missionaries, we consider it no evidence in their favour, as disciples of Christ; whom the world and corrupt governments, particularly such as the government in India, generally hate and oppose, &c. &c. We are not uninformed in respect to many things in the nature and policy of the India government. Statements of the Missionaries themselves, from time to time, show that the men who rule there, are men of this world; and as the world loves his own, and hates such as Christ has chosen out of it, Messrs. Bethune and Colgate have resorted to a very fatal expedient to prove these Missionaries are true disciples of the Lord Jesus. The words of Christ himself, with their statement, will fully decide, that Carey, Marshman and Ward, are of the world, and not chosen out of the world.

The charter from the King of Denmark, during the war between that power and England, vesting the property in Carey, Marshman and Ward, as trustees for the Society in England, must have been quite a different act from that spoken of in the extract of the letter in our last number.—The former might have paved the way for the latter; which has since been done, no doubt, solely by the Missionaries.

The palliatives employed to save the credit of the Serampore Missionaries, we are not disposed to meddle with. They are such as are always used in cases that are desperate: and as they are designed to assuage the pangs of death, it would be cruel in the extreme, not to allow them to be administered freely.

The Baptist Missionary Society in England, we have no idea, will say much, and they will publish less, respecting the act of the Serampore Missionaries. The Missionaries in all probability have proceeded in such a manner, and are so shielded by the government in India, that the Society in England can do nothing; and the matter will be kept as still and quiet as possible: supposing the cause of religion, and particularly the cause of Missions, requires it. But we appeal to every candid and honest Christian, whether it was not a duty, to make the disclosure we have, when the knowledge of the facts were derived from the best authority—a Baptist Missionary in India, who had no desire to "hold the sway at Serampore," and who, we believe, we can safely say, had no worse feelings on the subject, than regret and sorrow.

We did not ask the questions in our last number with a view to obtain further evidence in the case but to keep to the charges specified in the extract of the letter. The most ample evidence was obtained before we gave the statements publicity.

[We feel no surprise that the writers at New York are interested to make Mr. Ward appear fair in every point of view to the American public. Having gave their names in behalf of Mr. Ward to collect money from the people in this country, they may suppose censure will result to them, if the statements which have been given obtain full credence. We consider, however, it would be very unjust, to blame or censure persons for doing an act of this nature, whatever facts may afterwards disclose themselves, if at the time of doing it, they believed it right, and thought to subserve the cause of christianity.]

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